

Canadian Conference of
Charities and Correction

Charitable and other Social

Problems Intelligently Discussed.

Fourth Canadian Conference of Charities and Correction.



TORONTO:

September 25th and 26th, 1901.

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FOURTH
CANADIAN CONFERENCE
OF
CHARITIES AND
CORRECTION.

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NOTE.—The Fifth Conference will be held in Hamilton, Ont., Sept 24—26, 1902.

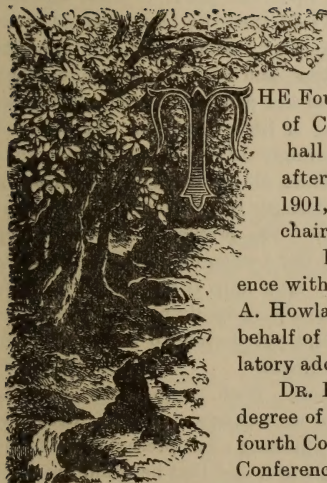
Among those present were :

- F. H. McLean, Charity Organization Society, Montreal
 Dr. A. M. Rosebrugh, Sec'y Prisoners' Aid Association, Toronto.
 J. J. Kelso, Supt. Ontario Children's Dept., Toronto
 James Noxon, Inspector of Prisons, Toronto.
 Thos. McCrosson, Supt. Reformatory for Boys, Penetanguishene.
 William Hunter, Sec'y Children's Aid Society, Hamilton.
 Miss Bailey, Sec'y Irish Protestant Benevolent Society, Toronto.
 Miss L. E. Taylor, Sec'y Charity Organization Society, Toronto
 Miss C. P. Lugsdin, Supt. Industrial School for Girls, East Toronto.
 Rev. Dr. Dewart, Toronto.
 Jas. R. Cavers, Children's Aid Society, Galt.
 Mrs. O'Sullivan, Supt. Mercer Reformatory for Women, Toronto.
 James Massie, Children's Aid Society' Toronto.
 Dr. J. T. Gilmour, Warden Central Prison, Toronto.
 S. M. Thomson, Sec'y Children's Aid Society, Brantford.
 Rev. Jas. Lediard, Agent C. A. S., Owen Sound
 John Keane, Sec'y C. A. S., Ottawa
 J. Sanders, Sec'y C. A. S., London.
 Ald. J. J. Graham, Agent C. A. S., Toronto.
 William O'Connor, Inspector Ontario Children's Department, Toronto.
 Rev. A. E. Lavell, B.A., Ayr, Ont.
 D. K. Stewart, Inspector of Penitentiaries, Ottawa.
 J. W. Curry, K C., Crown Attorney. Toronto.
 Dr. W. L. Herriman, Sec'y C. A. S., Lindsay.
 J. W. Bickle, Sec'y, C. A. S., Cobourg.
 J. H. McMenemy, Relief Officer, Hamilton.
 Mrs. Urquhart, Director, C. A. S., Hamilton.
 J. J. Murphy, St. Vincent de Paul Society, Toronto.
 Finlay Spencer, Agent Prisoners' Aid Association, Toronto.
 Miss Coad, Assistant Mercer Reformatory, Toronto.
 Miss Elliott, Prin. Ontario Refuge for Girls, Toronto.
 Miss Anna Gordon, Matron Children's Shelter, Toronto.
 G. S. Smith, Supt. Working Boys' Home, Toronto.
 Rev. J. C. Farthing, Director C. A. S., Woodstock
 A. McMurchy, House of Industry, Toronto.
 Rev. Dr. Chown, Toronto.
 Miss K. S. Scott, Sec'y Boys' Home, Toronto.
 Mrs. Edmund Leigh, Prot. Orphans' Home.
 Rev. Dr. Torrance, Guelph.
 Mrs. S. J. Brett, Ladies' Relief Society, Toronto.
 Walter J. Brown, Sec'y National Sanitarium, Toronto.
 H. MacMath, Director Prisoners' Aid Association, Toronto.
 Mrs. Daniel Rose, Relief Society, Toronto.
 Miss Mason, W. C. T. U., 42 Gloucester St., Toronto.
 Mrs. Purkiss, W. C. T. U., 81 Robert St., Toronto.
 Dr. W. Oldright, Director C. A. S., Toronto
 Miss C. B. Sanderson, Supt. The Haven, Toronto.
 Mrs. Dundas, Director The Haven, Toronto.
 Beverly Jones, Treas. Victoria Industrial School, Toronto.
 R. W. Laird, Bursar Mercer Reformatory, Toronto.
 Mrs. C. Bowbeer, Relief Society, Toronto.
 Mrs. A. Hoodless, Hamilton.
 Mrs. M. Beatty, 327 Jarvis St., Toronto
 Mrs. Henry Thompson, 137 Avenue Road, Toronto.
 Dr. W. Sloan, 191 Dunn Avenue, Toronto.
 Dr. E. H. Adams, Toronto.
 John Wood, Jail Mission, Toronto.
 Ex.-Ald. Bernard Saunders, Toronto.



The
Fourth Canadian Conference of Charities
and Correction.

Sept. 25, 1901.



THE Fourth Annual Meeting of the Canadian Conference of Charities and Correction was opened in the public hall of the Education Department, Toronto, shortly after 2 o'clock p.m. on Wednesday, September 25th, 1901, the President, Dr. W. L. Herriman, taking the chair and calling the meeting to order.

Rev. Dr. Torrance, Guelph, opened the Conference with prayer, after which the President introduced O. A. Howland, Esq., C.M.G., Mayor of Toronto, who, on behalf of the City, welcomed the Delegates in a congratulatory address.

DR. HERRIMAN, in his address, said it was with a degree of excusable pride that he welcomed them to the fourth Convention. He could assure them that the past Conferences had not been without result, and if they continued as in the past they would have results not only in

this world but in that which only eternity could reveal. In the past century light had been cast on many things through the efforts of science. The new century was pre-eminently an age of progress in charitable effort. The study of charity and physiology were being reduced to such a system as to partake somewhat of the nature of an exact science. Degenerates of all kinds were a menace to the State, yet we

did all that was possible for their interest. As an outgrowth of this humane feeling they were met here to-day, self-constituted trustees for the best interests of society.

In conclusion, he referred to the immediate bearing of the scourge of tuberculosis or consumption upon the work of the Conference. In the Dominion not far from ten thousand, and in Ontario about three thousand, or about nine every day, died from this cause, or more than from all other contagious diseases combined twice told. Placing the exceedingly low estimate of \$600 as the value to the country of each victim, the loss in the Province of Ontario alone totalled nearly two million dollars annually. A very large percentage of the deaths were from among the artisans and wage producers. Many families were thus reduced to poverty and wretchedness and became necessarily objects of charitable dispensations. The City of Toronto, it was said, expended about \$80,000 a year in charity and much of this expenditure would be unnecessary were it not for the ravages of tuberculosis.

A WELCOME VISITOR.

The Chairman then introduced Mr. Alexander Johnson, of Fort Wayne, Indiana, ex-president of the National Conference of Charities and Correction, who had kindly consented to attend and give the Conference the benefit of his wide experience.

MR. JOHNSON, upon rising, was well received, and said that coming into the beautiful hall of the Normal School and sitting upon the platform made him feel very much at home, because as the Chairman had told them he had presided there for a week four years ago. It was sometimes asked why such apparently opposite things as Charities and Correction were put together, and why people met together to talk about prisons, reformatories and reform of the penal law, about caring for the blind, the poor and distressed, and the saving of little children. He believed there was a real and scientific cause for these seemingly diverse subjects being thus brought together, in the fundamental fact upon which all the work of Charities and Correction was based, that it was not human strength but human weakness that was the cause of crime; weakness of will power. The problem was how to help the weak up to strength, how to care for the little child when his father and mother forsake him so that Mr. Kelso shall take him up. How help the pauper who is so weak in effort and self-reliance that he wants to be a parasite living upon the juices of another creature, who will toil not nor spin, and yet desires to be fed sumptuously every day, whether or not he is clad in fine linen.

This great work had a thousand ramifications. Each one felt that his own little work was the most important, and came to the conference full of ideas and desirous of converting others to his own way of thinking; but presently he found that everything was of interest and applied to his work, and that he could not be a success in his particular line of work unless he understood what the different organizations and institutions were doing for the care of the afflicted, the deaf, the blind and the feeble minded, and understood the work of the almshouses. Every item of information was helpful. Light was thrown upon the problems in one's work by the experience of others in dealing with the problems in their particular lines of

work. We begin to feel that we must apply to our work the words of the apostle, that those who are strong ought to bear the burdens of those who are weak.

Wherever these conferences had been held, helpful results had followed, particularly in efforts towards child saving and charity organization, and had helped to make the people feel how responsible they were.

He then went on to mention the organization of Child Saving work, and said that every child born into the world was entitled not only to some kind of shelter and clothing, but also to a fair chance to make a decent living, and a fair chance to grow up to be a good citizen. If his father or mother failed, because of sickness or vice, to give him this opportunity, then the State had a right to step in and say, "This child cannot be defrauded in that way, he cannot be allowed to grow up in misery, vice and crime. He must be given a fair chance."

The speaker did not know any one line of charitable effort that had been more fruitful of good results, nor of any form of government that had been doing more good than that.

In dealing with pauper families, they got hold of persons who have been doing bad things for a great many years, and the hope of raising them on to their feet was very poor. Things do get a little better because of the efforts made, but for the veterans in pauperism and vice the outlook was not very bright.

Every child should have a fair chance to grow up to be a respectable citizen. Oscar McCullough, for many years the secretary of charity organization in Indianapolis, used to say "While any child is in danger or suffers, my child is not safe." These conferences had helped to bring that thought before the public. (Applause.)

THE PRESIDENT was sure all had been benefited and instructed by what Mr. Johnson had said. He desired all present to understand that this was their meeting, and that they were here for edification and instruction. He invited discussion, and was sure that Mr. Johnson would be pleased to answer any questions asked in reference to these subjects.

THE CAUSE OF CRIME.

MR. DOUGLAS STEWART, Inspector of Penitentiaries, Ottawa, was then introduced to the audience, and said that he came to learn, not to teach. He was not specially connected with the work of charities. One object of the efforts being put forth was to prevent the cause of crime, and another object is to deal with the effect. He could speak with some knowledge with regard to dealing with the effect; anything he should say with regard to the other would be pure theory.

His experience had led him to believe that almost nine-tenths of the crime in the country could be traced to insufficient training of the youth. Consequently, child saving was really the basis of everything connected with such efforts.

Boys were turned out on the street with more or less education, whether with more or less did not make much difference if they were not trained to earn a living. In too many instances they were turned out of the Public and High Schools without special qualifications for any work. If they were not properly educated they seemed to think that the world owed them a living, but they failed to understand that they were only a constituent part and had to do their share. If they were well educated they frequently drifted into crime, because they were too proud to work.

There was too much advertising of crimes committed, so that boys found the most interesting part of their reading to be accounts of how crimes were committed.

Proper training of the youth was the secret of the prevention of crime. A considerable amount of experience was required before one could apply the laws and methods that experience had handed down for dealing with criminals; but every man or woman might do something in the direction of preventing crime by training the children, encouraging the youth to do right, and setting before them not merely the example but interesting their minds in subjects which would not lead to crime, and, finally, by making sure that they had a means of making an honest living.

Crime was a matter of degree. County and municipal jails might be taken as representing the kindergartens; the Central Prison represents the High School and in the Penitentiaries might be found the finished graduates of crime. In dealing with the latter class, it was frequently found that their minds were stronger and more determined than those who had to deal with them. They could outwit the official and think ahead of him, so that the greatest difficulty was experienced in keeping pace with them and checking their schemes.

THE PRESIDENT then introduced Mr. Thomas McCrosson, the Superintendent of the Boys' Reformatory, Penetanguishene, who said he was here as a student, having to deal with juvenile delinquents and methods of reclaiming them, but had to ask to be excused from making an address.

DRUNKENNESS AND CRIME.

REV. J. C. FARTHING, of Woodstock, being called upon by the President, expressed the satisfaction he felt at hearing one in the responsible position of Inspector Stewart, who had experience in looking after the criminals of the country, make the statement that had been made as to the cause of crime. He believed that drunkenness was usually the result and not the cause of crime. The improvement of home life by proper domestic science would do more than would merely curing a drunkard here and there or cutting off an occasional saloon, and he contended that Domestic Science ought to be introduced into the Public Schools. The Government of the Province of Ontario was to be congratulated upon the success of the machinery provided under the energetic management of Mr. Kelso in the Department for aiding children.

EMPLOYMENT OF WOMEN.

J. W. CURRY, K.C., Crown Attorney, Toronto, said he had not had a great deal of sympathy with much that from time to time had been expressed at previous Conferences. An evolution in society was now going on, striking at the very ground work of the state and of the home. It seemed to be easier for the daughters of the household, who in the course of nature have to become the mothers of the sons and daughters of this country, to go out into the world and earn a living, than it is for those who in the course of nature must be the fathers of those children. He believed the time to be not far distant when the State would have to consider what the results would be. The results were even now apparent in the City of Toronto, and would be more apparent within the next few years.

No one should have the idea that he had not a beam or a mote in his own eye and that all such evils were in the eyes of the wicked people, whom the members of this Conference were trying to save. His experience had taught him, if anything, that he could not point to the vilest criminal that appeared in the dock and say to himself, given the same bringing up, the same temptations and surroundings, I would not have been as that man. God forbid that the truth should be forgotten, that perhaps we ourselves are only strong from the fact that we have not been tempted.

Too much was sometimes said about "deserving poor." The only fact capable of being understood by finite minds was whether the person needed assistance; and if there was power to give that assistance, it was not owing to any great inherent worth in the giver.

The dangerous criminal in all classes of crime was the temperate criminal; and when he would begin to drink it might be known that he was going down from the position of danger to the public which he had previously occupied. Usually it was only after a career in crime that the dangerous criminal drank at all. The drunken criminal was not the dangerous criminal.

PREPARE CHILDREN AGAINST TEMPTATION.

In the bringing up of children too much stress was laid upon keeping them out of temptation, rather than upon clothing them with that armour and strength of mind which would make them superior to temptation when it came. If children were to grow up strong, manly and truthful, they must know what was going on in the world, and must be taught what the effect of improper pursuits would be upon those who engaged in them, and upon himself if he went into evil ways. He must know what were the trials and temptations he would have to meet, in order that he might guard himself against them.

One's heart might fairly bleed to think how people hoped, in view of their training, to have truthful children. He had seen children punished very severely after being absolutely truthful as to their faults. That was too often the way liars were made. A child should not be made to feel that he was an outcast from society, or that he was different from every other child, when perhaps the only fact was that he had been tempted.

An open sore in the life of to-day was child murder. He did not know that he was capable of saying either what was the cause or what was the proper remedy, but claimed that the time had come when some remedy should be applied. Society had made an outcast of the poor unfortunate woman who fell, but had not made an outcast of the man who caused and was responsible for the fall. There were good women of society who would turn their backs upon their sisters, but would open their arms to such men, forgetting perhaps, that the strength in themselves was in the fact that they had not been tempted, and that the temptation of the poor fallen sister was great. There ought to be a home where those who had fallen might go and find rest without any inquisitive eyes seeking to ascertain the why and the wherefore, and where the poor child would have that care which was perhaps more necessary to it than a child born in a good home with parents able to give it the benefits of good home training.

Large sums were being spent in bringing immigrants to people this land, and yet the making of the best class obtainable for such purposes were allowed to be killed and to die right in our midst. It did not at all necessarily follow, because a child was illegitimate that it would likely be a criminal or a bad member of society. It was probable, if it had no home training, that lack of training might make it a criminal. The children of even some very good people who have spent a very great deal of time in charitable work require the attentions of the police force, the Police Magistrate and the Crown Attorney. Why? Perhaps they could see the mote in their neighbors' eyes, but neglected the beam which got in their own eye.

LOVE ESSENTIAL.

It was impossible to save those who had reached years of maturity by any stand-off salvation. It might be better not to attempt to make a good girl or a good boy out of a bad material brought to a worker, unless some love could be thrown into the attempt. There would be no possibility of success unless the boy or girl could be made to feel that there was such a desire for their reformation that the worker could put his arms around them, and tell them, You have sinned, you have come short of obeying the laws of the land and of morality, you have been tempted, but perhaps had I been placed in your position I might have fallen like you have. If they were made to feel that that was the position taken, and that you were not trying with gloved hands to pick them out of the ditch, you may accomplish something with them. There was no criminal but would respond to efforts to do them good, if the heart was put into the work. Every criminal possessed some good point, if it could be reached, which might afford the possibility of saving him.

THE PRESIDENT said that he was sure all were much pleased with the remarks of Crown Attorney Curry, and would be glad to have him present and to hear further from him.

CRIMINALS MORALLY WEAK.

MR. ALEXANDER JOHNSON said that he had not intended to convey the idea that criminals were at all frequently weak minded, but that they were morally weak. He had referred to their moral weakness and not to their physical or mental strength. Such a man was a criminal not because he was stronger or shrewder than anybody else, but because he had this moral weakness. They frequently outwit their keepers, because their one purpose in life was to so outwit them. Safe-blowers, forgers and criminals in some other lines were not usually users of intoxicants, at any rate to excess. But the misdemeanants, the rounders, who are up ten times a year, while not dangerous criminals, are a great deal worse in their relationship to society than the dangerous criminal. They have wives and families which ought to be brought up as a credit to society, but which are in reality its greatest menace.

Statistics shew that there are about 110,000 feeble minded in the United States, of whom about 70 per cent owe their condition to heredity, some are neurotic, some derive it from drunkenness and uncontrollable appetite, some from insanity and some from sexual perversion.

Statistics in Indiana, relating to some 250 pauper families as to whom statistics were obtainable, shewed that out of the possible cases where there might be feeble

mindfulness, there were in the first generation 40 per cent, in the second generation 80 per cent, and in the third generation absolute feeble mindedness. He thought possibly the lack of early training would be a proper name to give the cause of the feeble mindedness which leads to crime.

YOUTHFUL CIGARETTE SMOKING.

A lady in the audience said there had not been any mention made of the use of tobacco, about which much had been said of late, and she inquired, "What relation has tobacco using, particularly cigarette smoking, to crime among boys?" She remembered that at one time Dr. Clark, of Toronto Asylum, had told them that insanity was caused perhaps more by smoking than by the use of liquor.

THE PRESIDENT said that he personally believed that the use of tobacco had a very destructive and enervating influence upon the immature brain of a child, affecting the nerve forces so that when the injured brain undertook to operate it did not do its work properly, because its functions were perverted. Statistics in France shewed that tobacco using and the cigarette habit among the young had placed a very large number within the walls of asylums.

REV. JAMES LEDIARD, speaking from observation, believed there was a close relationship between cigarette smoking by boys and crime. Boys were induced to steal in order to purchase cigarettes.

REV. MR. FARTHING did not think it followed, because boys stole the wherewithal to purchase cigarettes, that the use of cigarettes was responsible for their misdeeds. He knew of boys who had such a weakness for candies that they would steal in order to get them. Orchards and such like had a similar effect upon boys. He contended that there was no more connection between cigarettes and crime than between apples and crime.

MR. CURRY supported the view that it was all due to home training, and contended that a child should be trained so as to strengthen love for honor, and the feeling that he had the earnest sympathy of his parents. A child should not be punished when he comes and makes confession of wrong done. The parent should wait, take time to consider, and then calmly use words of wisdom. That boy would then feel that his parent sympathized with and would stand by him, and might be depended upon not to go far astray. He might be given to understand that cigarette smoking was not considered good for him, either mentally or morally. A man who was not physically sound was not likely to be very strong morally, but one might expect that a man with a good, strong body, who had been well trained, would be good morally. A boy should not be put into a position where others could say to him that he was afraid to smoke because his father would not let him, because then he was very strongly tempted. His home training should have shown him that it was not good morally or physically for him to use cigarettes.

INCOMPETENT PARENTS.

REV. MR. LEDIARD: They had reason to fear for the future of boys in homes where the right training could not be given. Home training, home influence, and

home control were at the back of the right or wrong up-bringing of children. Some parents were actually afraid to come into conflict with a child. Sometimes the child domineered over the household and the parent counted for nothing. The great question was, What are you going to do with parents who could not bring up even a kitten, and through whose feeble-minded weak silliness whole families would go to ruin. Much evil grew out of the utter inability of some mothers to do one sensible thing in regard to their families. How should they be dealt with? One half of the fathers make a mistake in trying to control instead of endeavoring to influence their children. The greatest good that could be done would be in helping parents to have a wider, larger influence over and with their children.

REV. MR. FARTHING spoke in favor of Mothers' Unions, which had for their object the training of mothers for home duties.

INSPECTOR STEWART believed that the great majority required to be thoroughly trained in some good means of making a livelihood. Nine-tenths of those going to the penitentiaries could not earn an honest living working at any mechanical trade, but would be classed as very inferior laborers.

REV. MR. FARTHING moved that the Committee on Organization, Nominations, Resolutions and General Business be composed of: Rev. James Lediard, Owen Sound; H. MacMath, Toronto; S. M. Thomson, Brantford; Dr. Roseburgh, Toronto; J. Sanders, London, and John Keane, Ottawa. Carried.

The meeting then adjourned until 8 o'clock p m.

Shortly after eight o'clock the President took the chair and called the meeting to order, and in a few remarks introduced Mrs. Hoodless, of Hamilton, who gave an address on

"The goodness of a society ultimately depends on the nature of its citizens; and since the nature of its citizens is more modifiable by early training than by anything else we must conclude that the welfare of the family underlies the welfare of society. Hence knowledge conducing to the first must take precedence of knowledge directly conducing to the last." Spencer says further, "This vital knowledge has got itself taught in nooks and corners while the ordained agencies for teaching have been mumbling little else but dead formalities."

Scientific research applied to the common affairs of life has emphasized Spencer's prescient knowledge, and to-day the fact is generally accepted that education which develops a higher ideal of citizenship is absolutely essential to the welfare and progress of a people. Emerson says, "The true test of civilization is not the census, not the size of cities, not the crops, no, but the kind of men the country produces." The African war brought to light many weak points in British civilization. It was discovered that the class of citizen from which the army drew its recruits was physically deteriorating. And in order to secure men qualified for army service, the better educated, better fed and consequently better developed citizen of the

middle class had to be enlisted. Such discoveries direct the attention of scientists, philosophers and others to a more direct consideration of social questions.

The consensus of opinion is that right principles of living must be established in early life, and as the home is the source from which society draws its sustenance, is it not reasonable to consider first, how that source may be purified and serve the nation in its fullest sense. The true but never failing aphorism—"A river cannot rise above its source," is applicable to the training of citizens. In all the plans for the education of the people, the uplifting of the mass, through such organizations as represented here to-day, the religious efforts, it seems incredible that the keynote should not be struck with force until the twentieth century. True, such far seeing men as Spencer, Arnold, Emerson and others predicted such an awakening, but they were looked upon as visionary "faddists," by the educationists of the old school.

Changed conditions have had much to do with altering the attitude of people's minds towards education. Fifty years ago—and that is far enough for our retrospective glance—the home occupied a much more important place in society than it does to-day. It was a manufacturing centre; the necessities of life in the form of clothing, light, food, even medicine, were manufactured in the home. Therefore an element of education was provided which developed the executive faculties, and brought home and society into closer relationship.

The factory has removed this educative influence from the home and with it to a great extent the interesting occupations of women. Where there was occupation for every member of the family in the home, and scope for the brightest intelligence, together with the consciousness of being an important factor in society, domestic life was satisfying. The natural impulse to follow these industries has drawn women and girls from the home to the factory and shop.

The few monotonous duties left to be performed in the household have not satisfied the more active minds, and the necessity for earning money with which to purchase what had hitherto been the result of personal effort, has compelled women to become wage earners. That such social changes have had a marked influence upon domestic life is too apparent to need further comment. Together with the restlessness resulting from lack of interesting occupation in the home, comes the desire for more stimulating social intercourse through the organization of clubs of all sorts, philanthropic societies, and other agencies. Even the churches cater to the demand for social life outside the home and family, until the source of a nation's welfare, the unit of society, is degenerating into a shelter for eating and sleeping. The real influence and the object for which the home was established, the development of the family life, is rapidly disappearing.

This fact is deplored by all thinking people (those who find time to think) and is arousing scientists and educational authorities to the consideration of a problem, which by the natural law of reaction may bring about more satisfactory social conditions. The late Henry George left a message which seems very appropriate here: "To effect any great social improvement, it is sympathy rather than self interest, the sense of duty rather than the desire for self advancement, that must be appealed to: social reform is not to be secured by noise, complaints, denunciations, by the formation of parties, or the making of revolutions, but, by the awakening of thought and the progress of ideas. Until there be correct thought there cannot be right

action, and when there is right thought, right action will follow. Let no one imagine that they have no influence; whoever they may be, and wherever they may be placed, the individual who thinks becomes a power, whoever becomes imbued with a noble idea, kindles a flame from which other torches are lit and influences those with whom they come in contact. How far that influence, thus perpetuated, may extend, it is not given to them to see here, but it may be that the Lord of the vineyard will know." The study of mathematics teaches us that nothing wrong can be righted without going to the root. If social conditions are to be improved we must go to the root—which is the *home*.

Co-related with the home we have the influence of church and school. Provision has been made by the State for an education which relates directly to the preservation and development of the church and school, but what provision has been made for the elevation of the home, or in educating women along the lines directly connected with their future lives. Instead of the subjects being taught in our schools which would tend to arouse an interest in home industries, the commercial spirit has been fostered to such an extent, that domestic duties have been relegated to those who have neither ambition nor mental capacity for anything else. What a reflection on the principles of mathematics as taught, and what an object lesson on inconsistency.

In order to get at the root of social evils, it will be necessary to study the condition of the Canadian home and how to make it the influence its importance demands.

A clever American writer says: "The educated woman longs for a career, for an opportunity to influence the world. Just now the greatest field offered to her is the elevation of the home into its place in American life. The school can do much, but it cannot undo the mischief done in the home."

The same writer says: "When the daily affairs are conducted on principle, the experience gained in this small world of human interests is the best preparation for the larger world of charity and public work." How is a woman to direct an organization for the improvement of humanity, when she is unable to apply correct principles to the management of her own affairs? Indeed it is frequently seen that those who know the least about practical affairs are the most ready to officiate in philanthropic and charitable organization. How are the remedies to be applied?—by education! "as the twig is bent the tree inclines."

Instill into the minds of school girls such a respect for domestic duties that they will realize the importance of these duties, and be content in the performance of them. Give them an education which will enable them to understand and apply the principles of correct living. Teach them the co-relation between home and state. Establish an intelligent interest as to the reason for cleanly habits; in all hygienic appliances of home and school; in food values, and the proper preparation of food; the keeping of accounts; the influence of environment; the co-ordination of the mental and manual faculties, the dignity of labor well done. Such education will do more to prevent pauperism than any effort made by the best charitable organization possible.

The school must be the agent through which the homes of the next generation will be influenced. Through the teaching of Domestic Science—not cookery—and all that the term involves, may we look for better results in homemaking. As an

economic factor, it plays an important part. Atkinson tells us, "half the cost of life is the price of food," other statisticians inform us that from 55 to 60 per cent of an ordinary income is required for food. As there is such a vast difference in food values, should there not be education which will enable women to secure the maximum results at a minimum cost of time, money and labor, instead of the useless waste, and haphazard methods which now prevail. The prevention of disease by the removal of the predisposition to disease is another important factor to be considered in providing education along this line.

Professor Atwater states that immense economic blunders are made through ignorance in buying food material and in improper methods of preparation. Among many similar reports on dietary studies Prof. Atwater gives an instance of a New York family who spent \$31 per month on food, \$12 per month for rent, with an income of \$50 per month. The family consisting of father, mother and three children. Occupation, a mechanic, leaving \$7 per month for clothes, fuel, light, etc. A proper expenditure would have enabled this family in New York to buy food and be better nourished on \$18 a month. This is an illustration of what is going on around us every day. Therefore an education which neglects this preparation for meeting the requirements of daily living, upon which so much depends, and lays greater stress upon professional and commercial interest, is not fulfilling its true mission and deserves the attention of all true friends of social progress.

We in Ontario have reason to be thankful that our educational authorities have awakened to the importance of this movement. With the exception of Nova Scotia where a grant of \$600 a year is made to every School Board which provides accommodation for 100 pupils in Domestic Science, Ontario leads the movement in Canada, and Ontario led even Nova Scotia in the initiatory effort. The other Provinces have done next to nothing along this line, as their own reports show.

THE CARE OF THE FEEBLE MINDED.

MISS C. B. SANDERSON, Superintendent of the Haven, Toronto, read the following paper :

Mr. President, Ladies and Gentlemen : I cannot do better than begin this short paper by quoting the words of the Hon. Mr. Harcourt in his address to the Conference of Charities and Corrections held here last year. He said, "It can be shown easily that the highest economy, and the truest economy on the part of a country, is in taking wise care of the neglected youth of the country, of the waifs, of the Arabs of the street, of the homeless, of the orphans, or of those who are even worse than the orphan—the children of those who are criminal. I say that in the lowest possible sense, that of expenditure, it pays." This statement appealed so forcefully to the thought and feeling of the Conference that it was greeted with hearty applause.

The Hon. Mr. Harcourt's list would have been complete if he had added the Feeble-minded as suitable objects of the country's wise and economical care. I propose at present to deal only with the question of what should be done on behalf of feeble-minded women and girls, because these, for the last fourteen or fifteen years have come more particularly under my notice and care ; and because of this intimate acquaintance with the need for special care and training I have recognized

the evils that have grown greater and more numerous because such care and training could not be given them. These feeble-minded girls and women are by no means the children of the criminal classes ; nor are they, as a class, the offspring of weak-minded parents. And I say this for them that in all my dealings with them I have never met one so mentally deficient that I could not see what great things might have been done had there been a chance of early training wisely conducted. In such an institution as the Haven where the variety of cases almost equals the number of individuals, and where the staff is small and the equipment limited to absolute necessities, it is impossible to give the mentally deficient such care and training as their cases require. We have some who most certainly would soon have joined the criminal classes had they not been placed under such measure of restraint and care as we are able to give ; but it is to be deplored that they cannot have such wise teaching and such fostering care as would develop their mental powers and their capacity for efficient labor of some sort. I cannot enumerate all the difficulties that lie in our way in dealing with such cases, but an illustration will show you one of them. A deaf mute was sent to us over a year ago, because she was in grave moral danger through lack of home influence and control. She can do a few things fairly well, and is by no means stupid, but she is uncertain and violent in her temper, and is at times very sullen and stubborn. Should she take one of these spells in the middle of dishwashing or of preparing a meal there is no time to study her mood or to try and induce her to see the wrong she is doing and to help her to do better. She must simply be put out of count and some one brought from some other department to fill her place. This is not fair to the girl, who might be helped to do better if the right methods could be used. At times we have been able to prove this with most gratifying results.

Another, who seemed such an imbecile when placed with us over eight years ago, that she was put on the list of special cases paid for by the city, and who still is far from wise and could not be trusted out in service, has become so capable of good work in our laundry department that we have taken her name off the city list, because she is really earning her living. My argument is, that if we, who are so poorly equipped for such work, have been able, even by years of patient effort, to uplift a few of these feeble and neglected ones, what might we not do for them and for others by a regular course of suitable technical training. But while I take strong ground here and maintain that less than this is less than righteous, I do not advocate forming any new or separate institution. Ample provision can be made for them without the added expense that such an institution would require. Given a separate wing thoroughly equipped in any of the Homes already founded for charitable work, with the right matron in charge, and the most gratifying results will soon be seen. We have at this present time 60 women and girls in the Haven, and I feel justified in saying that at least 40 of them have "a screw loose" in their heads, or a kink twisted fast in their tempers, which practically unfits them for any sort of efficient continuous work ; and out of these forty sixteen are positively foolish. Is it righteous that these, many of whom have committed no outward sin, and who could not be held morally accountable if they had, is it righteous, I say, that these should be in constant association with the fallen and degraded, who are by very right of their fall and degradation the legitimate inmates of the Haven ? And suppose that we should be crowded, or should have some infectious disease and

could not admit such cases, think of the shameful injustice of arresting them as vagrants and sending them to jail !

Some of these imbeciles have become mothers just because they have not been properly cared for. What is to be expected from the children of such mothers ? Of what use is our boasted civilization, our unique systems of organized Charities if still the weak must go to the wall ? The Heavenly code is, "Ye that are strong ought to bear the infirmities of the weak" ; and these who by an evil inheritance, are deficient in mental power should have our tenderest sympathy and our wisest care.

I would therefore beg that this Conference give this subjects ach earnest, practical consideration as shall insure to these helpless and neglected ones suitable care and training at the earliest possible date.

THE PRESIDENT stated that they would be pleased to have questions asked, or discussion upon the lines of the papers that had been read.

MR. JAMES MASSIE, wished to express his appreciation of the great value of the able paper by Mrs. Hoodless, in which it had been made very clearly to appear that men, at least, did not understand very much about domestic science.

In their efforts in connection with charity, some of the questions were : Why were so many young girls inclined to go astray ? Why was there such a crowding into factories, when there was such a scarcity of domestic servants ? Why was it that they found in the Reformatory over sixty girls under sixteen years of age ? Why was the Industrial School so filled ? They found the answers to these questions in Mrs. Hoodless' paper. The fault lay in the fact that home life was not made sufficiently attractive to hold them there.

Hereafter when he went to the Refuge or to the Industrial School he would not entertain the harsh feelings towards the girls that he had felt.

EMPLOYMENT OF THE FEEBLE-MINDED.

MR. ALEXANDER JOHNSON said the great difficulty in dealing with feeble-minded girls was in finding suitable homes in which to place them after they had received sufficient training to enable them to perform duties required of them. They lacked moral control and purpose. Degenerates should be segregated permanently from society, no matter how well they might be trained. Very few of such cases ever became ready for free life, after having been once separated from it. In order to put it within the power of the State to practice segregation with those coming under the head of degenerates, most of them must be made to earn their own living. If it was practicable and possible every State and every Province ought to adopt the plan as soon as it could be brought into operation. He believed it was possible to make the class of which Miss Sanderson had just spoken practically self-supporting ; or at any rate to give them permanent maintenance and care, under good, humane, Christian conditions, such as commend themselves to those who regard such persons not as outcasts and aliens, but as our weaker sisters, and yet lift the burden off the tax-payer, by having those who were able take the care of and do the work for some other who was not so capable. Just as in the Public Schools the children are trained for citizenship, so in their institutions should the feeble-minded ones be prepared for citizenship in their little segregated community.

In the State School in his own State there were about 500 inmates, of which number about 300 could work. They were taught to do the washing, ironing, cooking and house-work, under supervision ; to take care of the farm, the chicken-yard and the orchard ; to manage the dairy and all the other work around such a large institution. To utilize the labor of that class, which costs the State only its food and clothing, meant a great saving. During the last eight years, the per capita cost for the inmates had been reduced to about \$110 a year, but they had not yet touched bottom. For example, on the farm, which was separated from the main institution by about a mile, there were, for the year ending last November, sixty-seven boys, of whom about thirty-two were high grade, about twenty-five middle grade, and the balance were low grade boys who did no work at all. The average cost was \$82.32 ; but when there was deducted from that amount the value of the produce from the farm sent to the institution and the value of the bricks made in the brickyard, the average cost was less than \$32. Those boys were happy, well clothed, well cared for and healthy. There were thirty-eight girls employed in the laundry ; one half of them worked in the morning, and the other half in the afternoon. A great many of the inmates could be taught to be self-supporting in the clothing room. When receiving inmates from 16 to 18 years of age who were almost helpless, and required the care given to a baby, it was very hard to get employees who would give the care needed ; but it was not a bit hard to get what was called the high-grade girls to take just the care wanted. The better looking and the better physically such girls were, the more certain they were to fall into danger with the saddest results. The higher grade members of that class, to whom there was the greatest danger, should be admitted to such institutions as he was speaking of, and would help to make it self-supporting.

ADDRESS ON CHILD-SAVING.

THE PRESIDENT felt that the promise of the afternoon that this would be an interesting and instructive session had been fulfilled. It was one of the established rules of the Conference not to pass any resolutions, either approving or condemning papers read before it. Each one must judge for himself. The papers and official reports would give publicity to the facts, and the addresses which followed the papers were sufficient evidence that the papers had been well received and were adapted to the subjects discussed. He then called upon Mr. J. J. Kelso, Superintendent of Neglected and Dependent Children of Ontario, to deliver an illustrated talk on the work of Child Saving.

MR. KELSO then gave an admirable talk on the work done for destitute little ones through the agency of the Children's Aid Societies. Great interest was added by the many pictures shewn by aid of the stereopticon.

SECOND DAY'S PROCEEDINGS.

The Conference opened shortly after ten o'clock Thursday, September 26th, 1901, with the President, Dr. W. L. Herriman, in the chair.

THE PRESIDENT said that Child Saving, the subject for the morning, was one of the most important on the programme, and should have induced a larger attendance; but many people depended upon the daily press for information as to what was being said and done at the Conference, thinking to gain it more easily than by attending the sessions themselves. He then called upon Rev. James Lediard, of Owen Sound, to give an address on

COUNTY ORGANIZATION IN CHILDREN'S AID WORK.

MR. LEDIARD said :

Of the 100 questions pertaining to this work I shall confine myself to two, leaving the 98 to others.

1. "*The Value of County Organization in C. A. Work.*" The cities are fairly represented in Ontario and the Children's Aid Societies are doing good service in them. But the towns and villages and rural districts are sadly neglected.

Now the County Organization, such as we have in my own county and I think in one or two other places, has some well defined advantages.

First. A large enough field to call out the efforts of the Society. In many of the smaller towns the Society dies because it has so little to do that it ends by not doing that little, while if the whole county were the field they would feel that the work was worthy of their attention.

Second. It makes provision for Neglected Children in the rural districts who now remain neglected. Fully one half of the children I deal with are from the rural districts and there is scarcely a corner in the large County of Grey into which I have not gone on behalf of such children.

Third. Such a work has the whole county press at its disposal, and this is no small matter I can assure you. It is due to the press of that county to say that any item or appeal finds ready, and if need be, a large place in its columns.

Fourth. It has the co-operation of judges, magistrates and justices of the peace throughout the whole County. It has the sympathy and help of the County Council and draws a part of its support from them. In other words, the field being large the need is greater, the interest larger, the friends more numerous and the funds more liberal. Moreover the County can, if well organized, maintain in whole or in part a suitable agent to do the work, and our experience shows that unless there be a duly appointed agent with power and opportunity to do the work it will be very largely a failure. But lastly the County organization makes home finding easy, for you have a large field, many friends and a willingness that takes your work and its needs to every home. From this I pass to the second question.

"*The Value of Systematic and Careful Oversight and Visitation.*"

First. This oversight of the Home should, if possible, begin before the child is placed there. Recommendations are apt to be unsatisfactory. Agreements do not

count for very much, for the good man scarcely needs them and the bad man rarely keeps them. Knowledge is the only thing that has a real value; knowledge of the place and of the people; you can learn more of the character, disposition, surroundings and condition of the people by one visit and one conversation than you can by a whole ream of correspondence. They may be good people, pious and church-going and respectable. Are they all this and can they bring up a child with wise, affectionate care? Are they likely to be considerate and sympathetic and yet firm and wise. The agent who can form a fairly correct judgment about these things has done much to secure a *real home* for the child, and has reduced the anxiety of placing and oversight for the future. No child ought now to be placed in a home where the agent has not gone and as far as possible become acquainted with it.

But here of course comes a difficulty. There are many places where there is no agent to go and no means to send him. There ought to be both and I am persuaded there could be both. Moreover this method would save us very often from the cost and worry of replacing and save the child from the pang of being removed from a home in *which it had taken root*. Just here I want to put in a protest and emphasize it against placing children in far off and out-of-the-way places where oversight is both difficult and costly and where the child is at great disadvantage in the matter of school attendance, church privilege and that measure of society necessary for a child's well-being. However necessary this may have been in the beginning of the work it is not so now, when homes are freely offered.

Second. There is need of oversight when the child is placed. I would say not less than once a year, if possible twice, and always when a need arises. I am frequently sent for by a sick child, sometimes by a lonely one. Often my presence is desired to tide over some friction which has occurred. The restlessness of growing boys and girls is often allayed by a visit and a frank talk to, thus oiling the machinery and causing things to run smoothly. I do not think this, or indeed any part of this work, can be done by rule or *Medo-Persian* law. It is largely a matter of wise adjustment, the tactful treatment of each case on its merits.

Above all things this work must be done thoroughly. It takes both courage and tact to tell foster-parents of their failures or short-comings, nor will it do to expect them to accept your particular theory of child training. But the visitor ought to be able to advise, and he ought to have some practical knowledge of child training. There must also be careful oversight on the moral and religious side of a child's life. You all begin, I presume, by looking for a Christian home. But do you always get it? You will all agree that if prayer and the teaching of the word of God and public worship are omitted from a child's up-bringing the best has been omitted. If again the home be not a place of piety and purity you have not greatly benefited this neglected child, and certainly you have not done your best for it, hence in this systematic oversight there must be large place and special provision for this side of a child's training.

Again I think this matter of oversight should not only extend to all wards of the C. A. Society, but to all societies placing children in foster homes. I am led to say this because I have recently secured the guardianship of an ill-treated child who was adopted from an institution about six years ago, and as far as I could learn there had been no oversight at all.

In closing I may say this watchful oversight must not be officious but friendly. It must not be exacting but considerate. It must be friendly and careful and wise, then you will find yourself the most welcome visitor of the year, and the foster parents will be glad to have you share their responsibility and the children will call you friend, and perhaps do as one of our wards, a negro boy, does, write you and sign himself "your loving son." (Laughter and applause.)

ADVANTAGES OF ORGANIZATION.

MR. S. M. THOMSON, in opening the discussion, said that the Children's Aid Society of Brantford was formed in 1894, at which time he had been appointed Secretary. He at that time thought he knew the city pretty well, having been engaged in work that brought him into touch with the people, and particularly with the children; but he had found phases of life that he had never dreamed could exist there. Dirt, disorderly conduct, drunkenness and shiftlessness or idleness were the principal causes for the Society interfering on behalf of children. A gentleman who was intimate with the work of the Society, said, "I think your work has been educational, restrictive, beneficial and helpful." It had been educational in that it had taught parents who were in the habit of ill treating or neglecting their children, that they could not do these things with impunity, as those were watching them who would remove the children, if warnings were not of any avail. It was restrictive, because when the necessity arose parents were warned. When one was warned, five were touched; if one family had to be taken into the Police Court, a still wider circle was reached; and when the absolute necessity came and parents had to be separated from their children, the effect was far-reaching. It had been beneficial and helpful in many cases which had come under the speaker's personal observation. Children had been better off in other homes, and parents had been helped. In many instances warnings had proved helpful to parents themselves, so that they led better and cleaner lives than ever before. That was true especially of shiftless people. It had been found to be almost hopeless to try to do anything with parents addicted to drink. They might do better for a time, but the old habit and appetite came back and the children were treated worse than before. Drunkenness was a very hard thing to combat, and he was always pleased to see even one saloon shut up. The Children's Aid Society could easily obtain the good will of the public, and should be careful to retain and even increase the interest and sympathy of the public for their work. If help was not received from the Press, it was the fault of the workers in connection with the Society. The Brantford City Council had been liberal in dealing with the Society, and with the other influences at work had largely contributed to the success of the movement.

SHOULD BE SPANKED INSTEAD OF IMPRISONED.

MR. J. SANDERS, Secretary of the Children's Aid Society of London, said that things were now very different from what they were forty or fifty years ago. Then the parents used to do a good deal of the "doctoring" that was required, and children were not seen in the Police Courts. If a boy stole apples, candies or the like, for which he would now be brought up as an offender in the Police Court, it would be better if the parents thoroughly chastized him. Upon some boys and girls kind-

ness seemed thrown away. During the past eight years from 200 to 250 children had passed through his hands, and he had punished but one of that number, a boy who was deemed almost incorrigible, and who afterwards proved to be greatly improved. He did not believe in repeated whippings, but thought that most of the children brought up in Police Courts might be permanently reformed if given a good whipping and afterwards were well cared for by their parents. While the higher crimes were not committed by drunken people, drunkenness led up to many of those crimes. Children of drunken parents were allowed to run on the streets and do as they pleased.

Cigarette smoking was one of the worst habits known, and too often was followed by other evil habits. The speaker gave a number of instances illustrative of his points. Great care had to be exercised in the selection of homes for the children coming under their care. Frequently information ought not to be given as to parentage of the children. The system adopted by the Society was an excellent one, producing good results. Of all the children placed by that Branch, only four removals had been recommended by the Provincial Inspector. In some of the homes these children proved the most precious of their possessions. Cases were cited showing the good effects produced both on the children and on the homes into which they had been taken.

THE LACK OF HOME-TRAINING.

MR. JOHN KEANE, of the Children's Aid Society, Ottawa, spoke of the cordial co-operation of Protestants and Catholics in the work of Child Saving. Somewhat over two hundred children had passed through his hands during the last four years in Ottawa, homes having been found for all but one. No separate shelter was used, the present Homes answering the purpose, the Society being used as a Clearing House for the Homes in obtaining foster homes for the children.

His experience led him to agree that lack of proper home training was the root of the whole trouble with which such Societies had attempted to deal. Much would have been gained if weak and vacillating parents were brought to a performance of their duty; they might be kept upon the path of duty for a time, but were almost certain to resume their old ways again. The only thing then left to be done was by prompt and decisive measures to take charge of the children before they arrived at a point where they could not be reclaimed. He agreed that summary punishment should be inflicted upon boys convicted of crimes, after which they should be sent to their homes. Children and parents had been trading upon the fact that until a boy was thirteen years of age he could not be sent to a jail or reformatory. It was found expensive to a municipal corporation to send children to an Industrial School.

In his experience, cigarette smoking had more or less to do with almost every case of a boy being brought before the Police Court. All the boys sent to the Industrial School or to the Reformatory were addicted to the habit. More drastic measures should be provided, so that an officer seeing a boy smoking cigarettes might take possession of the boy and take all the cigarettes from him and then take the boy home to his (the boy's) parents, with a warning.

ONTARIO HAS A GOOD SYSTEM.

MR. ALEXANDER JOHNSON, of Fort Wayne, Ind., said that in his opinion there was in Ontario the best practical scheme for Child Saving work that his experience

and study of a great many years had found out anything about. His own state, Indiana, came nearer to it than any other State in the Union. Wise co-operation between the Government agent or agency and the people at large in these matters was coming to be recognized by the English-speaking people of the world as the proper system.

An adjournment was taken to 2.30 p.m. and the band of the Victoria Industrial School, Mimico, played between 1.30 and 2.30, on the lawn in front of the building in which the Conference was meeting.

AFTERNOON SESSION.

The meeting was called to order by the President taking the chair at 2.30 p.m. He thought the time had been pleasantly occupied while listening to the music given by the Band, and they were thankful to Mr. Kelso for suggesting that the Band should be present. It showed what could be done with boys. Judging by the faces of the Band boys, they were not bad, but were bright, intelligent lads who required something to do, and, when their friends would not find something good for them to do at home, undertook to find occupation for themselves and did not discriminate between good and bad. "When engaged in some good employment, they would be good citizens, a pride to any land. Boys should be kept so as not to have the stain of having been in an Institution of the kind in which the young fellows to whom they had listened were cared for, because such a stain was very hard to wipe out.

He now had great pleasure in introducing, to lead in the discussion of the subject of "Charity Organization," Mr. F. H. McLean, Secretary of the Charity Organization Society, of Montreal.

ADMINISTRATION OF CHARITY.

MR. McLEAN said he entitled the few remarks he had prepared: "A Guiding Principle in Charitable Work," referring more particularly to the care of needy families in their homes:

The science of charity has gone through an evolution similar to that which is observed in the science of economics. In the economics of a hundred years ago man was regarded as the fixed quantity, and how this fixed quantity would act under given combinations of circumstances formed the subject matter of the science. But as the science has advanced the abstraction known as the economic man has retired to the background. Modern economics takes its starting point from the man and not the circumstances.

Psychological considerations are pre-eminently the considerations which first occupy the mind of the progressive economist. The great works of Menger, and Weiser and Clarke are essentially psychological works. Man is no longer the fixed quantity but is the variable.

Similarly in the field of charity we can all remember a time when in the administration of relief applicants for aid were reduced to two hard and fast classes—the deserving and undeserving. Relief was theoretically to be given to the deserving and withheld from the undeserving. A few objective traits of a man's character and circumstances were observed, and upon them computation was made in a sort of

mathematical manner as to the amount of doles which would be required. In those days charity and relief were indeed confused—now charity and philanthropy has grown to be synonymous and relief is considered to be but a minor chapter of the general subject. This change has all come from a turn to the study of the subjective side of the problems—from a man's outward actions and circumstances to his character; and from the grossness of dole-giving to a consideration of the influences which can be brought to bear to play upon that character for its reformation. Now material relief is but one of many means towards an end—the upbuilding of character. Any scheme of relief-giving or any kind of charitable effort which does not in its ultimate analysis affect character and which does not hopefully work for improvement is an incubus to social progress. It must not do to be satisfied to have the condition of a family grow no worse, it must grow better. To recognize a permanently pauper class, is to frankly acknowledge that the virus of a pestilential poison has been inoculated into society. To recognize poverty and misery which can always be alleviated and whose subjects are constantly changing—is to hold a belief in the higher form of charity, which has developed itself.

Now in no other branch of philanthropy is the importance of the study of character so great as in the care of needy families in their homes, though this is about the last field of charitable effort in which it has been introduced. Unfortunately to this day many people still confound relief giving with charity. Many more seem to imagine that the only thing required is to separate the deserving from the undeserving; failing to realize what so many practical charitable workers have found to their sorrow that because a family is perfectly respectable and is in every way deserving affords no safeguard against their becoming permanently pauperized by material relief.

They have failed to grasp the real danger which lies hidden in relief giving. Relief giving often fails because it is extended in such a manner that it does not stimulate a man's character to right action. It must be remembered that at best relief giving is an indirect mode of improvement and therefore can never equal in efficiency moral influences which directly bear upon character. The disease of pauperism does not necessarily come from rewarding vice or weakness with doles; it may develop in a strong man or woman who have received no mental or moral stimulus from the aid which they have received, whose bodies have been kept sound and whole at the expense of their souls.

So recognizing the vital importance of always weighing charitable effort by the healthy effect which it has upon character, I shall try in this paper to show what I believe to be the basic principle which above all others we should strive to impress upon the moral natures of those whom we are striving to help. I refer to the principle of "mutuality"—mutual effort on the part of helper and helped towards a common goal, mutual service so far as possible, in other words recognition of the great overwhelming fact of society that we are all mutually dependent upon each other, that each one has duties to perform for the social welfare, that it is unnatural for anyone to receive and not give—and to act upon that recognition.

It is the principle which is so often illustrated by gifts made for higher education which are conditioned upon sums equal to the gifts being raised by the recipients of the donations. If the friends of an institution which is to be benefitted are not zealous and interested enough to struggle for the equal sum and secure it, the

gift itself is withheld. That is the gospel of mutual effort in one of its most striking forms.

It is the principle illustrated in higher forms of social service when embodied in institutions like the social settlement. There is no principle so well imbedded in social settlement work as that opportunities for social or educational effort should never be offered unless the recipients are willing to do their share not only so far as the financial side is concerned but also in helping the settlement work in other ways. There is a certain settlement in New York City where many of the young men and women who came under its influence eight or ten years ago are now directing clubs of younger boys and girls. The young men assist the residents in practical reform work. The young women have fostered the growth of a fine social spirit in the house besides assisting in the teaching of classes, etc. Some of the boys whom I knew there in years gone by are now teaching schools, two are headworkers in settlements elsewhere—and so I might enumerate the simply marvelous result which this settlement can point to—a settlement right in the very densest part of the Ghetto. And if you traced back this growth to its beginning you would find that it had as its seed the great principle of mutual service. Those who came under the direct influence of this house were made to feel slowly and gradually that they were part of the settlement—were workers in it while still partaking of its advantages. They assisted a little towards its finances from their club dues. They assisted in its government. They assisted in the work which was carried on outside the house. And the magnificent moral results have amply justified the great principle of “mutuality” which lies at the bottom of this higher form of social service.

The great hold which settlement work has on many who absolutely refuse to become actually connected with any ordinary charities is, I take it, owing to its splendid optimism and its cutting away of unnatural distinctions. There are no helpers and the helped as two distinct classes, but the helpers are sometimes helped and the helped are sometimes helpers.

Now in so far as we strive to inculcate the principle of mutual effort and mutual service in our work in connection with needy families in their homes—in so far do we make it promising and fruitful, and in so far as we do not it is gloomy and fruitless. For that reason I must confess a deep conviction in the belief that industrial agencies—the woodyard or stoneyard for men, the sewing room or the laundry for women—are a very essential part of good charity work, because they are a personification of this principle. It is not because the industrial agencies save the giving of so much material relief. Often they do not pay for themselves—and upon certain economic grounds they are sometimes condemned. But these objections dwindle to paltry proportions against the vast deal of good which they do. For every man or woman who goes into them has felt the breath of a charity which is finer, more spiritual, more humane than relief giving. For this charity, while recognizing their needs, tells them :—“ Yes we will relieve your needs. But it will be in such a way that you yourselves by your own efforts will help towards your own salvation, and when you have put forth your best endeavors whatever yet is lacking that we will provide ; we will work together. Whatever you receive under such circumstances you receive not with shame, not with a feeling as though somehow your self respect was cooing away, but with your manhood or womanhood strengthened and reinvig-
orated.

Fortunate indeed are those who in connection with charitable work have the aid of these living personifications of mutual service. The industrial agency has never received its just dues as a reformer of character, but in the end it will.

When it comes to the question of giving material relief without the aid of industrial agencies I have no hesitation in saying that we are always playing more or less with fire and will continue to do so until we read character very much better than we will be able to do for some time. We can never be sure exactly what reaction may arise from any given character as the result of the giving of relief. We see relatives and friends, wise and careful, making most egregious mistakes in this direction and certainly they know those for whom they plan as well, if not better, than a charity worker knows a poor family. However, there are certain methods of minimizing the danger; in other words there are certain methods of inculcating the principle of mutual effort while offering relief.

SELF-HELP SHOULD NOT BE DISCOURAGED.

One point always to be borne in mind is that while relief should be adequate it should not be so much so that the applicant and family are not forced to exert themselves to the utmost. Such effort should be the condition upon which the relief is granted. The principle of adequate relief is a very good one but I am sometimes afraid that it has been over-emphasized. When you are setting a family on its feet you are often tempted to make a clean sweep of the past and add a few more dollars so that they may get started nicely. This is a temptation to be fought against. You are not doing right by that family if you are not inducing them to do their very best. All of us in normal life have to make many sacrifices and pass through many unpleasant periods. Let us remember that a hard life battle well won and not simply shunted over by and through the aid of other people, gives tone and strength to character. Merely as a chance illustration of what I am trying to explain: A husband and wife came to me recently. The husband was a fit candidate for a Convalescent Home. I took steps to have him admitted but in the meantime insisted that his wife should take a situation so that she could pay for the support of her husband until his admittance. In the meantime we would advance the necessary order for lodgings. It was also arranged that the wife should pay for the man's board when he was admitted to the Home. These expenses will leave very little money out of her salary for herself, but I believed if less was required it would be hurtful to the couple themselves.

Another point to be borne in mind. Whenever relief is required and is being arranged it is well to secure as much of it as possible from relatives, friends, old employers—those to whom the applicant is most liable to feel a certain moral obligation to do as well as he can in the light of their interest in him. This is an enunciation of a rather hackneyed principle but I am not sure that the exact reason why such relief is preferable is always definitely stated.

So far in considering the principle of mutuality with reference to the care of needy families in their homes we have seen how mutual effort towards the common end on the part of the applicant is induced through industrial agencies and in the planning of wise relief. But mutual service and mutual effort mean much more than this.

There comes to my mind a case in which a horror-stricken charity worker felt

obliged to unceasingly bewail the senselessness of a husband who upon receiving a small amount of money invested it in a musical instrument instead of saving it for food. Generally when the case has been mentioned it has been presumed that the simple statement of the facts above proved the point. In my mind it does not necessarily. There may have been senselessness. On the other hand it may simply indicate that the husband had awakened to the fact that he had definite duties as husband and father beyond the providing of rough food and shelter and that aiding in the increase of his family's pleasures was one of them. Perhaps a little foolish in his ideas but can we entirely condemn him with this possibility before us.

Assume that my alternative supposition is correct. Does it not at once open up endless vistas of possibilities for the inculcation of the principle of wise mutual service. All our treatment of cases, all our visiting both paid and unpaid, what else should be its main object than teaching a man or woman, a girl or boy, to be right and wise in all their relations in life, both inside and outside the family circle. And to do right means to have a growing sense of positive duties. Teach a man or woman to be a "social" being. That is the main point. Whenever we endeavor to correct a fault let us be sure first that the fault is one which is a definite hindrance to rightness in some important relation of life and not simply something which is offensive to ourselves.

Then do not attack the fault as a fault but as such a hindrance. Nothing so quickly develops the moral sense than the growth of social imagination—a realization of how our own actions affect the lives of others.

I have tried in this very discursive way to indicate what to me seems to be the most important principle in dealing with the needy in their homes. It is a principle which has seen its finest flower in higher forms of social service, and yet nothing but our own gross methods prevents it having as fine a growth in this field. Let us develop the best and not the worst traits in human character.

We have no right to thrust ourselves into the lives of others who ask our help unless we have the will and the wisdom to induce them to develop nobility and grace of character; unless the beautiful meanings of mutual service and mutual effort are to us realities.

Take not from the needy the noble wish and willingness to live up to the best that is in them but become loyal supporters of all their wonderful bravery and courage—help them on to greater victories.

CHURCH CO-OPERATION.

MISS L. E. TAYLOR, B.A., of the Charity Organization Society, Toronto, then spoke on the subject of the co-operation of the Church in Charity Organization work, her address concluding as follows:

During the early history of the Christian Church and throughout the middle ages all charity was distinctly religious. The relief of distress was peculiarly the duty of the Church, which was then able to take it up as a common work, being itself perfectly united. The monasteries of olden times were great centres of relief and the pernicious result of benevolence unwisely practiced is forcibly demonstrated by the large bodies of "dependents" who, when the monasteries were swept away, were thrown upon the public as "the unemployed" and for the relief of which centres were formed of the parishes.

Charity-work formerly meant only amelioration; the temporary relief of wretchedness. To-day Charity includes economic, educative, and ethical functions. It seeks to lay bare the sources of social failure and moral deficiency, and, having found the cause, to rehabilitate character and reinstate social obligations.

This is peculiarly an age of specialization. As society has grown more and more complex it has been found essential to introduce a principle of co-operation and union into nearly every form of modern life. On every hand are great combinations of various sorts formed because men are learning the disadvantage of isolated action. The necessity for organization has touched the sphere of charity as well as that of commerce, and with the accrued responsibilities resultant from a more complex social condition has grown up a requirement of special training for workers in charity. The inability of the Church to deal wisely and adequately with problems of poverty is becoming more apparent with the growth of society. The sociological aspect of charity has so enlarged its scope and significance that the clergymen of to-day, already over-worked by their special duties, cannot give to Charity the time and study it calls for. When Charity, as in former times, meant the handing over of a dole of food or money to ease physical discomfort, and when social conditions were simpler, the Church was able to meet the demands made upon it. To-day Charity means much more than that. The question of poverty has a broader significance. We see that Charity should have for its object something higher than the immediate relief of physical discomfort; a formal compliance with the demands of the Church; or a sentimental impulse to be satisfied. We are beginning to learn that the need of the poor cannot be met by a mere dole of food or money. We see that Charity has a sociological as well as a religious or sentimental aspect. Its aim must be the abolition of poverty. The class as a whole must be considered rather than the personal condition of the sufferer.

The only form of Charity which will be effectual, indeed the only Charity which will not be harmful, is that which has for its ultimate aim the betterment of life and character. The true purpose of Charity is not to carry those who have fallen in the journey of life, but to aid the weary stragglers to their feet; not simply to satisfy the physical needs but to fill the soul with courage and give it a higher conception of the relation of things. This shows the close relation of the Church with Charity Organization. The Christian Church aims at the betterment of all human life and all human relation by strengthening the inner springs of right action. The aim of Charity Organization is the betterment of the life and relation of a particular class of humanity by strengthening and developing its inner powers. The worker in modern scientific Charity is a real minister of God, doing a part of the great work of the Church, though this fact is not always recognized.

In the effort to give Charity its full dignity the co-operation of the Church is almost, if not wholly, indispensable. To improve the lot in life of the less favored class is only possible when the two forces of personal interest and great humanity work in complete co-operation. Religion and Charity must go hand in hand. The Church awakens the motive and Charity Organization invents the method. From the harmonious combination of these will result a system of helpfulness which will be "doubly blessed" by adequately and efficiently meeting the need of the receiver while the giver has the knowledge that his gift is not ill-placed.

It is a question with many whether charity should not still be under ecclesiastical

control. But, in addition to the fact that charity has grown beyond the confines of the Church, and that the duties devolving upon the clergy of to-day are so numerous as to leave them little or no time to give to the problems of Charity, there are other conditions which make an independent medium as a centre of action imperative.

A general system of ecclesiastical administration of Charity is no longer possible. The Church of to-day is divided and therefore it has lost the unity which it had in the middle ages. Its broken condition does not admit of unified action in Charity; denominational competition puts it at variance with co-operation. With the formal organic unity of the Church has gone the possibility of a comprehensive system of Church Charity. The sectarian division of the Church necessarily makes Church Charity divided and on a small scale. This means waste of resources and of humane impulse, and, what is vastly more important, does an irreparable wrong to the poor by weakening their sense of responsibility and destroying their character.

There is largely in practice to-day a system of hypocrisy which would be readily obviated by the co-operation of the Church in Charity Organization; the too frequent profession, on the part of the "would-be-helped," of conversion in order to deceive and gain a livelihood without work. Well and wisely the Church might turn over such cases to the Charity Organization society for firm and judicious treatment.

Then, too, ecclesiastical administration would shut out a number of earnest, useful workers who are not interested in any particular church. It is a well known fact that many of the most earnest workers in the efforts for the amelioration of the condition of the poor through charitable means are not professed adherents of any church. The invaluable aid of such persons cannot be commanded for ecclesiastically administered Charities. Neither can the aid of the adherents of one creed be commanded for the official Charity of another.

Charity is not so much secular as it is interdenominational. It is not unsectarian so much as it is all-inclusive. Its interests reach far down to a foundation on which all faith may unite.

The Church can do much for Charity by standing always for the highest conception of it. The true meaning and purpose of Charity Organization are not yet universally known or even generally understood. There is much work to be done in impressing adequate definitions of it and adequate conceptions of its office on the people at large. This work can be done best by the Church because it has special facilities for reaching the public ear. If the Church will hold and teach consistently and patiently the true aims and purposes of Charity Organization, and will show men the best and most helpful ideals of Charity the effort to unify it will be greatly strengthened.

What means might profitably be adopted by the Church to bring about a judicious and harmonious co-operation in Charity work?

Among others, which would suggest themselves to the peculiar condition of any particular church, the following might be outlined:

I. The Church, through its ministers or visitors, might report to the registration office of the Associated Charities Society names of the poor persons whom it aids. This, of course, would always be subject to fit exceptions of its own poor, but even in that connection it would be well to know whether such cases are, or have

been, reported. Where they have not appeared as being helped before from other sources, all well and good; if, however, such registration has already been made it is wise to add the further information and particulars. In this way the Church could preserve its sacred relation to its own while at the same time it gains the benefit of all information gathered at the registration of the Associated Charities.

II. Ministers and visitors might inquire of the registration office before aiding an unknown family or applicant.

III. The Church might furnish a number of friendly visitors to work with the Associated Charities.

IV. The Church might have representatives,

(a) on the Central Council

(b) on the District Committee.

V. The Church might appoint delegates to attend the monthly conferences.

VI. Ministers might interest their congregations in the Associated Charities work.

The Church can keep alive the impulse of the human heart which prompts to acts of charity and justice. It can generate the power which drives the wheels of the complex mechanism needed in the complex society of to-day for the efficient relief of distress. It can educate and inspire human beings, and from that inspiration and guidance greater deeds of Charity must spring.

HOW TO CREATE PAUPERISM.

MR. JOHNSON, after a humorous opening, said that sometimes in such discussions people failed to distinguish between two very different classes of work which were included under the general term of Charity Organization Society work.

The first thing such a Society sets itself to do is to bring the charitable Organizations and agencies of every kind, whether provided by the State, the municipality or by private bounty, into harmonious unity, able to deal with the greatest of modern evils, Pauperism.

Three things were required to make Pauperism: first, Poverty, which was sub-divided into two kinds, absolute and relative poverty, the former of which was the lack of sufficient means to properly sustain life, so that the person was starving, getting weaker and approaching death; while the latter consisted in not having quite all those things that one would like to have, and was a good thing for everybody. There could be no surer way to ruin a boy than allowing him absolutely everything he might ask for, without any effort of his own. Second, Laziness: a desire to get things in the easiest possible way. All had that, as it was a fundamental fact of nature, the law of the direction of motion along the line of least resistance. There would be found the secret of modern machinery inventions and of the civilization of the world.

The third was Charity or Alms-giving. Cut off the world's stream of Charity, and pauperism would be extinct within three weeks. Those who had been paupers would have become either workers or robbers.

The purpose of Charity Organization Societies was to bring these facts clearly before their members, and to deal with these fundamental facts, bringing the Science of Philanthropy or Sociology into line with the other sciences of the world.

This movement demonstrated that each individual had to be dealt with as a

distinct personality, and studied carefully, so as to know all about each separate case. It did not mean that there was a lessening of interest or sympathy with cases of distress.

The word "case" was to be avoided as far as possible, but was still a very convenient phrase. They had to consider how they could take hold of their brothers and sisters who needed their help, with so firm and loving a hand, with such a brain and so much of devotion and love, that the objects of their labors might be lifted up to become self-supporting members of society, instead of being allowed to go down as worthless drunkards, paupers and thieves. If that point could be reached properly, there would be less need of Children's Aid Societies.

The greatest thing to be done was the work of the friendly visitor who goes into a home as a friend to counsel and advise. There was in every man the ideal of God. If the right influences were brought to bear upon him, that which was good would be developed. If one could bring to bear upon such an one the forces controlled by Almighty God, and could be loving and strong enough there were almost infinite possibilities. It was not an easy work, but those in it got encouragement enough to make them keep on trying and hoping to do ever better.

In the case of any family of four or five members coming under their care, if there were fairly good health with some strength and ability, there was a possibility of self-support for that family. Latent forces had to be discovered and drawn out for their own lasting good. Whatever might be the pressing necessity of the hour, the goal towards which they were trying to press was the lifting up of the family and the individual from pauperism or semi-pauperism so that they might stand upon their own feet. Then keep in touch with such families until they are not only self-supporting, but are helping others as they have been helped. He then gave instances of families and persons under the care of organizations being helped to become respectable members of society, through the intervention of friendly visitors.

CHILDREN SHOULD SUPPORT INDIGENT PARENTS.

MRS. THOMPSON suggested that there should be in the Ontario statutes a clause similar to one that found a place in the laws of Quebec, Nova Scotia and New Brunswick, providing for the maintenance of aged poor by children or grandchildren, and so preventing many aged persons becoming objects of charity.

THE PRESIDENT heartily endorsed what had just been said. The law should prevent the too frequent desertion of parents by children who should take care of them, and the same rule would apply to able-bodied fathers who ought to support their families.

MR. MASSIE thought it was remarkable that such a clause should have been omitted from the Ontario statutes. He remembered that the law of Scotland provided that if a beggar came into a parish the parish from which he had come was liable to pay for his support. A city drew many rich and well-to-do persons away from the rural districts, and it was not to be wondered at if many poor also followed. In Toronto they were endeavoring to have all the charitable bodies and organizations in the city identified with the Charity Organization Society, and to keep a correct record of all the dependent poor needing assistance, so that if application for help by way of charity were made to a business man or clergyman, he

could at once communicate with the Society and ask that the case be looked up, and, if deserving, provided for. Many difficulties had to be contended with. Many people had to be educated to an understanding of the advantages resulting from such association as was attempted. Many people were too free with charitable assistance with the result that there was an over-lapping of charitable work. He had found from his relationship to the inmates of the Central Prison, while warden of that institution, that some of the inmates would acknowledge that they could easily, as beggars in Toronto, make from \$10 to \$20 a day. There was a great amount of overlapping in the work of the ladies and of the House of Industry. He had no doubt that a large amount of city funds was being wasted in that work. The charitably disposed should ask themselves whether they were right in giving to beggars without proper investigations first being made. In Toronto he had found there were some thorough adepts at falsification and imposture. The citizens of Toronto should assist the work of the Associated Charities, and if the various benevolent societies would identify their efforts with the Association, much would be accomplished in doing away with the evils of almsgiving.

MRS. S. BRETT said there was a Relief Society organized in 1875, under the auspices of the Young Women's Christian Association, conducting an industrial department for all women who wanted to work. They also helped to situations men seeking employment. This Society divided the city into districts, and got ladies usually from some of the churches, to superintend each division, and allowed them to get their own visitors. These ladies would meet every week in the winter and consider every case coming up, and in this way were able to help many families with temporary relief, enabling them to do something for themselves. That was the object of the Society. There was not a paid worker in the Society, everything being done out of love.

MR. SANDERS spoke of the work commenced in London in 1898 called a wood-cutting scheme, and said it had been found to work admirably. Also the potato-patch scheme had been found to work successfully, and to make good returns to the persons taking advantage of it.

THE CONSUMPTIVE POOR

MR. WALTER JAMES BROWN, Secretary of the National Sanitarium Association, then read a paper on "Consumptive Poor" in which he said :

Previous to 1882, when Dr. Koch discovered the *bacillus tuberculosis* those afflicted with consumption were said to go into decline and in most instances were thought to be beyond human help. Since then much progress has been made in dealing with this disease which Dr. Oliver Wendell Holmes has appropriately designated, "The White Plague of the North." Owing to ideas which have prevailed from time immemorial it has been difficult to convince the public mind of the following facts: (1) That consumption is due to a specific germ; (2) That it is not truly hereditary; (3) That it is infectious through the transfer of the bacillus from the sick to the well; and (4) That it may be cured if the patient is placed under proper treatment while the disease is yet in the incipient stage.

Consumption is habitually prevalent and exists in all civilized countries. Wild tribes and less civilized people, as they come in contact with civilization, succumb to it very rapidly. The North American Indians and the negroes and their descend-

ants living in the United States, prove this conclusively. It is stated on authority that pulmonary tuberculosis is dangerously prevalent among the blood Indians of Canada, over twenty-three per cent. of the deaths since 1898 have been due to this cause. Among the negroes of the United States the mortality from tuberculosis is nearly twice that of the white population. It is important to note that the cause of this increased death rate among the Indians and negroes is due chiefly to the vices of civilization, such as alcoholism, and excesses of all kinds, which too often accompany civilizing agents. It is now admitted that tuberculosis is the most frequent cause of death, from one-sixth to one-seventh of all deaths are due to this disease in one form or other. It is stated that among all the infectious, epidemic or pestilential diseases, tuberculosis is the most terrible destroyer of human lives. It has produced more deaths than smallpox, diphtheria, scarlatina, typhus fever, typhoid fever, yellow fever, Asiatic cholera, relapsing fever, leprosy, measles and whooping cough combined. It is estimated that in spite of our healthy climate and the robust character of our people, we, in Canada, annually sacrifice fully 8,000 of the brightest and best of our land to this plague. The tribute of the United States to this scourge each year is over 100,000 of its inhabitants. In twelve months the world yields 1,095,000, or each day 3,000 of its people as a sacrifice to "The White Plague." From Bible times the cry "unclean, unclean," from the leper's lip has been ringing in the ears of civilization. The thought of contact with the unfortunate victims of that historic disease makes the whole world shudder, and yet, it was recently reported that experts have discovered nearly 1,000 cases of leprosy in the United States. "They are assured,"—I quote from the report—"that the disease is not so fatal or so readily transmitted by contagion, infection or association as tuberculosis. They claim that there is at least one hundred times more danger of contracting consumption than there is in falling a victim to leprosy.

WHAT CANADA IS DOING.

The economic loss in Canada from consumption is very great. If we take into consideration the number who are annually withdrawn from industrial pursuits, the thousands who die and the expense incidental to the care of the sick and those rendered helpless through this cause, it is safe to say that the annual loss of the public wealth of Ontario would be fully \$20,000,000, and that of the Dominion about \$50,000,000. The amount of human suffering resulting from this disease, when it is known to be unnecessary, is truly appalling. Surely this is a subject in which each citizen and the state as a whole should have an immense interest.

Following the example of France, Belgium and other European countries, Canada has now a strongly organized movement—the National Sanitarium Association—to provide sanatoria for the treatment of tuberculous patients and to check the spread of this insidious disease through educational and legislative measures. Since 1889 the city of New York has reduced its death rate from consumption fully thirty-five per cent. In recent years the mortality from tuberculosis in England has been reduced about forty-five per cent. This illustrates what may be done in this country when we can secure the combined action of a wise government, well-trained physicians and an intelligent people.

While no class of society is exempt, consumption is especially a disease of the poor. We know, as one has said, that exposure to the weather, insufficient clothing,

indifferent food, crowded and unsanitary lodgings and workshops are the weapons with which this disease does its deadliest work. Consumption is nature's protest against filth, against dissipation, against the breaking of natural law as it has to do with the health of the individual and the community. The education necessary to eradicate this disease must touch the family in all classes of society; the home, boarding-house and hotel; the school, church, lecture hall and place of amusement; the store, workshop and factory; the saloon and the house of ill-fame, "whose very doors swing into hell." Our social, industrial and religious systems are all to blame, to a greater or less degree, for spreading this disease among the people. Although none are guiltless, it is the poor and the wage-earners who suffer most. It has been stated that were it possible to send every consumptive away into some isolated country, the conditions in which we live are such that the disease among us would very soon be as prevalent as ever. We need soap and water administered in large and frequent doses; sunlight and pure air in every room in home and factory; good meat, milk and vegetables and better cooking; less dissipation and longer hours of sleep; fewer slums with noisome streets and unspeakable alleys, but more parks with grass, shade trees, flowers and sunshine.

It seems strange that it takes so long to teach the people that this disease is transmissible, that in the vast majority of instances transmission is by means of particles of dried sputum floating as dust in the air and breathed into the lungs. We are slow to learn that we can safeguard those in the neighborhood of the consumptive by collecting and destroying the expectorated matter. We should learn also that this disease is not necessarily incurable, but that if taken in time the majority of cases are amenable to treatment.

CLEANLINESS AND SUNSHINE.

The education of the poor and the wage-earners as to the nature and prevention of tuberculosis is of the greatest importance. They must learn the value of cleanliness, the necessity of pure air and sunshine in their homes and shops and the importance of well-cooked, wholesome food. They should know and practice the principles of personal hygiene and house sanitation. They should be instructed in the precautions necessary to check the spread of this disease among their families and friends. But, education while excellent and helpful, in itself, is not sufficient. One cured consumptive, with the knowledge he has acquired while under treatment in a sanatorium, is more valuable in checking the spread of this disease in the society in which he moves, than all the good advice one could pack in a score of lectures or in a hundred tracts.

The greatest need in this country to-day is adequate sanatorium accommodation for the classes referred to. The National Sanitarium Association erected the Muskoka Cottage Sanatorium at Gravenhurst in 1896-97, the first of its kind in the country. This was intended as an experiment for such work under Canadian climatic conditions. It is gratifying to know that the institution has proven a success. The state boards of health and philanthropic societies throughout the American union consider our sanatorium a model in every respect and are copying it in detail. The results too have been full of encouragement and compare very favorably indeed with those of similar high grade institutions throughout the world.

The Association has under construction a new institution, the Gravenhurst free

hospital for consumptives, which is now almost ready. It is intended, as its name indicates, for the poor and the wage-earning classes. We are asking the people of the Province to help us in its erection and to assist afterwards in its maintenance. It occupies a park of about fifty-six acres and will admit of almost endless extension. Our present plan is to treat only incipient cases and they will have the full advantage of all the experience and skill so far acquired in the Muskoka Cottage Sanatorium.

A third stage in the plan of the Association is to build a Toronto home for consumptives. This will be primarily for Toronto's poor. Patients in all stages of the disease will be accepted, and those responding to treatment will be sent to Gravenhurst where they may have the advantage of improved climatic conditions. The equipment of this home will be absolutely up-to-date; a research laboratory, a gift of one of our trustees, is a part of the plan. Facilities will be provided for instructional purposes for nurses and students, and also for the general public.

The Conference was then adjourned until 8 o'clock p.m.

EVENING SESSION.

THE PRESIDENT took the chair at 8 o'clock p.m. and opened the meeting by calling for the first item of business, the report of the Committee on Organization and Nomination of Officers.

The Committee recommended that the officers of the Conference for the coming year be as follows :—President, Adam Brown, Hamilton; 1st Vice-President, J. J. Kelso, Toronto; 2nd Vice-President, Rev. Jas. Lediard, Owen Sound; 3rd Vice-President, F. H. McLean, Montreal; Treasurer, Jas. Massie, Toronto; Secretary, Dr. A. M. Rosebrugh, Toronto; Assistant Secretary, John Keane, Ottawa. Executive Committee :—Dr. J. T. Gilmour, Toronto; Sheriff Cameron, London; Dr. E. A. Blakely, Winnipeg; J. J. Murphy, Toronto; K. W. McKay, St. Thomas; C. Cook, Brantford; J. E. Farwell, Whitby; Mrs. J. M. Gibson, Hamilton; Miss L. E. Taylor, Toronto; Mrs. E. H. Bronson, Ottawa.

Committee recommended that time and place of next meeting be referred to the Executive, with a recommendation to meet in another city if possible.

The report of the Committee was accepted and adopted.

PRISON REFORM.

REV. A. E. LAVELL, of Ayr, was then called upon to speak on "Some Urgent Needs." He said it was with feelings of diffidence that he would speak on Needs in Prison Reform in the presence of those who were actively engaged in prison work, because he realized that an almost essential element to a right understanding of what was needed was to be constantly engaged in the solution of the problems, and continually observing criminals.

All reforms seemed to have certain fundamental features in common; there was needed, first, the evil; second, the perception of the evil, then conviction that these evils should not exist, followed by the determination that they must not exist.

Without any word against any of the officials, but merely looking at the present

state of prisons, as the result of historical development, it must be admitted that this country had not a perfect prison system, and had not reached the ultimate method in dealing with crime. There were almost insuperable difficulties to be overcome before a reform of evils existing could be effected.

There were certain general difficulties met with as soon as urgent needs of reform were spoken of. The first of these difficulties lay in the fact that it was always easier to reform in theory than in fact. For instance, it was very easy to quote the Golden Rule and to say that if it were applied the whole matter of prisons would be settled; but if an ex-convict, of whom we had no knowledge were to come to us, there was a change. What would be the wise thing to do? Then again, the ignorance of the people would always be the most serious difficulty met with by prison reformers. One must know about prisons before knowing anything about the need for prison reform. Then there were pessimistic views held by some, while others were too emotional. These were some of the difficulties to be contended against. Sometimes politics might have something to do with obstructing prison reform, but, if politicians had not helped, the movement would not be as far advanced as it was to-day.

He had reason to believe there was inefficiency of police protection, of measures for the detection and the punishment of crime in the large majority of the rural districts of the Province. Outside of the police municipalities there was almost no police protection. Crimes might be committed almost with impunity in the greater part of the area in most of the counties in Ontario. He thought power might be given to local magistrates to set the machinery of the law in motion and to charge the expenses to the municipalities, because municipalities often did not provide the police from financial reasons, as they did not like to stand the taxes. He contended that it was in the interests of the enforcement of the good laws of the Province that such municipalities should not be allowed to choose whether they would stand the taxes or not.

The vicious effects from publishing criminal news in newspapers, giving notoriety to criminals, led him to question whether censoring the press was not the lesser of the two evils. The press gave the public what it wanted; yet if the love of notoriety were less fed by the press, he believed there would be fewer criminals. The worst criminal was the one who loved notoriety most. The best cure for certain forms of criminality was publicity; but the publishing of accounts of crimes was often against public interests. There was a pressing need that this question should be dealt with. It was connected with the criminal law, although apart from prison work.

At Kingston penitentiary there was a ward where men who are insane and also criminal were placed. These men were kept clean, well fed, in airy quarters, and were especially well off now, because the present surgeon had given special attention to the care of insane; and they were satisfactorily treated. Yet it must be seen that there was no right to regard criminal insane as criminals,—“insane” was the word to emphasize. They should not be allowed to go at large, but should be looked upon first as insane, and should not be sent to penitentiary. Separate accommodation should be provided for them.

In the Penitentiary Act there was what appeared to be a very satisfactory provision made for that class of persons, but there was an “if”—“if and when satis-

factory arrangements can be made by the Provincial authorities for their maintenance,"—which had prevented the section being of use up to the present.

The problem of the care and treatment of inebriates ought not to be connected with prisons as it was to-day. Such persons should be dealt with according to the necessities of each case.

The present system of sentencing persons convicted of crimes and offences came up to be criticized. The only way to remedy the evil was to largely abolish the present system and adopt and introduce the Indeterminate sentence or Parole system, which with a probation sentence system would largely remedy the evil.

There ought to be an improved system of classification of criminals, as he considered the present system utterly abhorrent. Inspector Stewart and others had done well in comparing the present institutions under the penal system to schools, academies and universities of crime. Some would say, "Oh, the men are not allowed to talk to one another." He would reply that they did many things that they were not allowed to do. Unless the officials in penitentiaries kept up an enthusiastic interest in reform, they would be pulled down while trying to lift up the criminals under their care. The whole convict system was bad. They needed a "separate" system, by which one criminal would not come into contact with any other criminal, while yet having good company.

The Government ought to grant what the Prisoners' Aid Association had asked, as their desires were very reasonable. Looking at the present system in the light of common sense, with the help of modern research and sociology, he contended that either the system must be improved or the officials must be made worse. Good officials were put to work at a heart-breaking task, while most of them were men desirous of doing their very best for humanity.

THE PAROLE LAW.

THE PRESIDENT then asked Mr. Douglas Stewart, Inspector of Penitentiaries, Ottawa, to address the Conference. Mr. Stewart said it had been suggested to him to make a statement as to the Parole law, as he knew the feeling of the Department with regard to its effect. It was considered to be a decided success, by the Minister and his officials, because although in use about two years, the number of lapses had been very low, at no time above five per cent. They did not know that the other ninety-five per cent. were reformed, but some of them were probably restrained by the fact that they understood their license to be at large was liable to be revoked. There was a decided effect upon the discipline of the prisons, because there was now something to hope for, affecting the personal interest of the convicts.

The Act in force in Canada was an adaptation of the British Act, without the Rules and Regulations hemming it in. The Minister was at liberty to grant a license to any man under conviction under any circumstances that in his opinion rendered it right and judicious for him to do so. The provision for commutation of sentences should be wiped from the statute book, as it gave trouble to those in charge of the criminals.

WARDEN GILMOUR'S VIEWS.

DR. J. T. GILMOUR, Warden of the Central Prison, Toronto, was then called upon by the President to address the meeting, and said he would only make a few

remarks called for by observations made by Rev. Mr. Lavell and Mr. Douglas Stewart.

He could not agree with Mr. Stewart as to the Parole Act. Such an Act, which sends a man out of prison and gives no power over him while out on such ticket-of-leave or license, was absolutely useless. That was what the present Act did, and in his opinion it was useless, as he endeavored to show from instances within his experience, one of which was of a man let out from the Central Prison on ticket-of-leave, with \$27 in money, a very good watch and chain, and a ticket to Ottawa. He went to the first groggery he could get at, where he fell in with some low characters, got full of whiskey, lost his watch and money, and at five o'clock in the afternoon was lying within a hundred yards of the Central Prison, with the officials of that institution having no control over him. The prison officials saw that man lying there, and knew that the Prisoners' Aid Association had been working very hard to get a Ticket-of-Leave Act. The tendency of officials was to become skeptical, and such happenings as that tended to encourage their skepticism.

A Ticket-of-Leave Act was no good unless it gave some stated authority absolute control over those out on ticket-of-leave. That was the great object to be attained, and the present Act did not give that power. It was absurd on the very face of it to suppose that the Minister of Justice at Ottawa, with all the work of his Department, could possibly know what men doing time at the Central Prison should be entitled to a ticket-of-leave. His recommendation was that a Commission on Paroled Prisoners be appointed, to consist of the Senior County Court Judge, the County Crown Attorney, the Inspector of Prisons and the Warden, the last of whom would be able to report and recommend to the Board. These were all men conversant with such matters and were not sentimentalists, and would know what was the right thing to do. Such a Commission might meet, say, once in every three months and adjudicate upon these matters, and should have power, in case released prisoners misbehaved, to bring them back. Then they might hope for some good results from a parole system. Prison reform was a good subject to talk about, but there were so many discouragements he did not say as much about it now as he used to do, and expected he would do less as the years went on.

The good book said, "Train up a child in the way he should go: and when he is old, he will not depart from it." The converse was nearly as true, certainly in tendency. The percentage of reformations was disappointingly small, in spite of the Christian efforts put forth to lift up the men, and he laid the fact to lack of proper early training. Institutional life was the last thing to send a child into. While he did not know anything about the Reformatories, he knew much about their product, and thought the system must be at fault. He believed that the great majority of the boys that were brought up and sentenced to such institutions should have been soundly whipped and sent home, as that was the only thing they would care about or fear. He had gone to the Central Prison prejudiced against the use of the whip, but had been forced to change his views upon it, and now it was the only punishment he would expect good results from.

There was not much in classification. In their institution was an inmate who was on the books as a first-timer, remarkably well behaved and never requiring to be reported. He would be at the top notch in a classification, and yet he was one of the slickest and oldest criminals on the continent. No one human could properly

classify the inmates of a prison. They might be classified according to age, height, or color, but as to morals, never, any more than the business men of a great city could be classified as to morals.

As to allowing criminals to exchange ideas, he thought it was impossible to prevent it. They always had done it, they were doing it to-day, and they always would.

Institutional life was always lowering. At Philadelphia last May, he had gone to one of the foremost penitentiaries. He told the officials who he was and what he wanted, and they afforded him every facility. They had what is known as the cellular system: every man in a cell, no workshops, each one wearing a mask with just a hole for the mouth and the eyes, so that a person going in would think he had struck a resurrection of lost spirits. He had gone through the corridors and sat down and talked with some of the prisoners, and asked whether they knew each other in the institution. The prisoners laughed at the question, and declared they knew every man in there, who he was, what brought him there, and where he came from, and, more than that, said,—and this was very significant,—“We know what he intends to do when he leaves here.”

Something might be done in the way of classification, if those who had been in the Central Prison were always sent back there when sentenced to imprisonment anywhere else. Probably there were men in the Central Prison who had been in fifty different prisons in the United States, and there would probably be men in as many different prisons in the United States, who had been inmates of this institution.

One of the greatest evils to be contended with to-day was short sentences to habitual offenders. He could point to a good many men doing long terms in the penitentiary who had been brought up to that point by short sentences being given time after time until they had become imbued with criminal instinct and possessed of such criminal daring that men's lives were not safe in this city, and it was only after they had reached that point that they had been dealt with as they should have been long before. A man had just been received, to put in four months, which was his sixth term since the speaker had been Warden. Another inmate was doing his sixteenth term, and had been three times at Kingston. Just as long as magistrates or others imposing sentences would play with the habitual criminal this country would be burdened with taxation for the support of convicts and society be insecure.

REV. MR. LAVELL desired to ask what the Warden would do to remedy the evils of the present system, for classify them as one would, it was a bad system. Would he be in favour of the separate system?

MR. GILMOUR said he would not. Sixty per cent. of the population was under thirty years of age. The greatest good they could hope to do criminals was to equip them to make an honest livelihood when they went out of the institution. He was a believer in Carlyle's gospel of work. In the industrial workshops in the Central Prison they had to-day produced 2,150 brooms, and four tons of binder twine. They also had a novelty wood-working shop, a woollen mill, bakery, and machine shop. In these industries they believed there was a much better means of both mental and moral development than could possibly be obtained by isolating prisoners in cells. If they isolated a man and kept him there for months or years,

what chance would there be for that man when he was put out into the world? His very inexperience in all modern mechanics would point to the fact that he was an ex-convict.

MR. STEWART said the Parole system might not be suitable to inmates of an institution like the Central Prison, because they were only in for short terms.

EX-WARDEN MASSIE.

MR. JAMES MASSIE, ex-Warden of the Central Prison, said that he had been much interested in the discussion in reference to the Indeterminate sentence, Parole Law, and dealing with first offenders. The Isolation system had been severely condemned, but in a great number of the penal institutions in Great Britain that system was in force and had not been changed since the Government took over the institutions, and yet crime had very largely decreased.

He could not agree with Mr. Stewart that the congregate system simply afforded schools for young criminals. There were in the young many aspirations and desires that must in some way be gratified. Put a young man into a cell and confine him there, and the tendency was to make him a lunatic. Put him into a shop alongside of others, find out what he is best adapted for in mechanical work and put him at it, and in that way what was best in him would be developed and he would become a better man. In order to accomplish that, the first thing required in any penal institution, to make it a success in that work, was the very highest discipline that was possible to be enforced. Without that discipline, the congregate system would not be a success.

Before concluding he desired to point out that there was not an institution in the Province of Ontario into which could be put the pauper adult blind, and such an institution should be provided, where the destitute blind could be kept under proper supervision and cared for in all respects. He remembered visiting such an institution at his native city, Aberdeen, where they made mats, baskets, etc., which were sold from there. While some of the inmates were working, one sat and read to them from some interesting book. He was very decidedly opposed to Institutional life for the young, and would have them whipped instead of having them sent to an Institution. Very little good would be accomplished by a period of restraint if the boy were then sent back into his old surroundings. Children's Aid Societies must be developed to their highest point if what ought to be done in the direction of reclaiming children was to be accomplished.

With regard to treating and reclaiming inebriates; quite a number of men in Toronto had received medical treatment during the last few months by the Prisoners' Aid Association. The results were eminently satisfactory and the effort seemed to open up great possibilities in the reformation of the unfortunate drunkard. First of all the inebriate must be desirous of being reclaimed, and then apply the scientific treatment. Then you must have religious surroundings for him in order to lift him up.

In visiting the Refuge for Girls, he had been impressed with the fact that the Refuge should be away from where it is, so that the work should have no association with the Reformatory for Women. The grounds for the seventy-six girls in the Refuge were in size about 200 feet by 150 feet, and were immediately adjoining grounds where base-ball games were played. The girls could not be taken out in

their yard when a game was in progress. The whole tendency of the place was against perfect work being done.

INSPECTOR OF PRISONS.

INSPECTOR NOXON was then called upon for an address, and said that he had been present at the sessions of the Conference with the object of gathering the prevailing sentiment in regard to prison matters and to catch ideas that would be practicable in the way of Prison Reform and that could be put into present use, rather than to make addresses. Some very practical ideas had been suggested, that he thought could be moulded into proper form and so promote the objects of the Conference.

The parole law had been one of the new reforms advocated by the Prisoners' Aid Association. It had been denounced to-night as being a useless law, by those having great experience in its operation since it had been in use. As had been pointed out, the difficulty was that there was no means of returning those who had violated their parole; another defect was that the law was administered from Ottawa by a Minister in charge of one of the great Departments of State, having all the responsibilities of his Department; he was called upon to exercise authority over the inhabitants of the Central Prison, which was a purely local institution, without having received any official report from the institution as to the class of criminals, their conduct or anything of that sort. The Minister of the Crown simply exercised his authority upon the representations of persons interested in obtaining the parole. A creditor might think if he got his debtor out of prison he would get payment of his debt. When the ticket-of-leave was granted the man was not put under the pledge or upon his honour, but went out with the ticket-of-leave knowing if he violated it there was no way of punishing him. An illustration of that was had at the Mercer. A woman from Ottawa was in that Reformatory. Her friends obtained her parole, and she was got out. She went out of the city but returned after a short time, and was up before the Police Magistrate two or three times. The officials had no power to return her to the institution from which she had been freed. Prisoners were as keen to a sense of justice or injustice as were people outside of an institution, and would weigh the influences brought to bear upon a prisoner. They had a personal interest and would judge of their own crime and the punishment inflicted, and weigh them against another, perhaps, greater crime.

He would like to see the Indeterminate sentence system adopted particularly for prisoners sent to the Central Prison. Every sentence should be for two years, the full limit there. Then, by having a Parole Board, to analyse the character of the prisoners and see what were the motives of action, they might hope for greater beneficial results. With a proper analysis of the springs of action controlling the actions of the prisoners, some proper selection of those to be put on parole could be made.

The ideal prison system was a combination of the different systems. Put amongst the better class those who could safely congregate together. Others should be quarantined until the officials were satisfied that they could be put forward. Then there would be another class to which would, possibly, be given the solitary system. The management must be adapted to the conditions of the inmates.

Without a Board of Parole to judge as to the fitness of parties to be paroled, the present law must be practically a dead letter.

Institutional life was not in the best interests of children. The Neglected Children's Act had provided for many, but there was the class between childhood and adult age, where habits had been formed, some vicious and some immoral habits. Children with evil habits required institutional treatment, conducted in such a way that they would be uplifted. A congregate system with one teacher to many children would probably be a failure; but with one teacher, with high ideals, coming into contact with about eight girls, did any one think that the good influences would not be sufficient to lift them all up? The teacher with energy and application, inspired by desires for the advancement and good of those committed to her care, would lift up the whole class. Some were imperfect and had defects, and it was impossible to create what nature had not furnished the girls with. It was difficult to know how to deal with juvenile offenders, and it was equally so as to adult offenders. As long as there was diversity of character there must be diversity of treatment to meet the varied conditions. The Central Prison was doing good work under very adverse conditions of defective law. The Reformatories were doing good work, and the Refuge for Girls under like conditions was doing good work.

MR. JOHNSON'S EXPERIENCES.

MR. ALEX. JOHNSON when called upon to speak upon the Parole Law in Indiana, said that at one time for four and one-half years his business has been to inspect the prisons and the prisoners in the State, and that he used to spend about two days in each three months in each of the prisons, using his opportunities to become well acquainted with the inmates. He had been struck with the remarkable inequality of sentences, and the prisoners' feeling of right and wrong as was evidenced by an incident which came under his notice in Michigan, where working side by side were a man who had stolen a ham under stress of circumstances and had been sentenced to ten years, and a man who had violated a little child, from the effects of which she had died within a few months, and who had been sentenced to three years' imprisonment. The ham thief told him he could not stand it to breathe the same air as that other man.

The 18th clause of the Bill of Rights of the State of Indiana prepared in 1804, reads:—

"The basis of the penal code shall be the principle of reformation and not that of vindictive justice." That should be true everywhere and always.

He believed the Probation plan was as far ahead of the present plan, as the present plan was ahead of ancient methods. A great many reforms were only possible by lifting up the average citizen. Some crimes and weaknesses could not be legislated out of existence. Their aim was to establish the indeterminate sentence, which would be to send a man to prison just as you would send a sick man to a hospital, where the time at which he should come out would depend upon his recovery and the opinion of his physicians, and was an indefinite sentence law. The parole plan was simply a way of carrying into effect and adding a trifle of security to the operation of the indeterminate sentence law. If a man who had been in prison for the time of his minimum sentence, had received perfect marks

for the time he had been in, had some means of earning an honest living outside, somebody, who would promise to give him work for twelve months and who would sign his monthly report in writing made to the prison authorities showing what he had done and what he had earned, etc., in the opinion of the Parole Board, which consisted of (1) the Warden of the prison, (2) the Physician of the prison, and (3) the Board of Directors of the prison, which Board meets once a month and is not allowed to receive petitions or influence from outside, was fit to go out, he would be allowed out on parole, after having solemnly promised amongst other things that he will not touch a drop of intoxicating liquor, that he will never go near a house of ill-fame, and that he will write regularly and will send a report signed by his employer or by some other person who acts in that capacity who will sign his report for him. Then he makes that report once a month. If he fails to keep the conditions of his parole, by not making his reports, getting into bad company, drinking, gambling or loafing, the process is the simplest in the world; the Warden exercises his discretion, notifies the sheriff to bring the man back to prison, where he is kept just the same as when he was first put in, having just served so much of his maximum sentence. That system was working fairly well. They had been surprised to note that under the working of the Parole Law, the average time served in prison was longer than it had been. That applied principally to short term men, but when the long term men had been dealt with the average might be changed.

He was in favor of an effort at classification, even while understanding how difficult it was to know when a man had reformed. A very good plan was to take the prisoners in on probation, say, for three, six or nine months. If a young fellow's conduct, shop and school work had been perfect, there must have been on his part continued effort and hard work.

They had three grades, distinguished by their clothing, etc. The first grade was clothed in blue, the second in grey, while the third grade was clothed in the prison stripes. All new arrivals were put into the grey check, which made a respectable looking suit of clothes. If the new inmate's deportment was good, he was kept in the second grade, but if it were bad, he would go down into the third grade. It would take longer for him to get back into the second grade than it had taken to get into the third.

He believed that Dr. Gilmour in the Central Prison had the hardest prison to administer well that he had ever seen, because of the short-term inmates. How could a short-term man be influenced except by the whip? What would he care for a few days, if he were locked up in a dark cell with bread and water? He had had that lots of times on the streets, and would not care about that punishment, and the Warden could have no chance with such a prisoner. Short terms did not give prison officials any chance at all to do any good for a prisoner.

There were great possibilities for good in prison work, but it was the hardest thing to do because it was at the lower end of the line. But God gives us hard things in order that we may try to do them.

A CORRECTION.

MR. CURRY said he did not desire the statement made by the Rev. Mr. Lavell as to the inefficiency of the police to go without some contradiction. He had con-

siderable knowledge of the enforcement of the criminal law in the City of Toronto, and also outside of the City of Toronto, and also of the provisions made by the Province of Ontario and of the manner in which the Attorney General of the Province of Ontario enforced the criminal law all over the the Province. He had been surprised to hear that it was possible for crimes such as had been stated by the reverend gentleman to have been committed, and nobody to have been found with sufficient courage to write a letter to the Attorney General. The Province went to the expense of employing men to inquire into cases brought to their notice, and a simple letter to the Attorney General's Department would have ensured a searching investigation.

Another statement made was that municipalities did not put the law into motion because they would be charged with the expense of it. Since 1884 the Province had assumed all the expenses of prosecution of strictly criminal cases. The expense was first paid by the county and was chargeable by the county over against the Province, so that the municipalities were reimbursed.

INSPECTOR STEWART stated that under the Parole law eight prisoners had been returned to confinement for violation of the parole. There was provision in the license for sending the man back if he broke the conditions of his parole.

THE PRESIDENT said that the time had so far advanced that they had to close the discussion. The meetings had been increasing in interest and intensity, and he trusted that each one had received some benefit. He would take the opportunity to thank the Association for having honoured him by placing him in the position of President which he had occupied for the past year.

The Conference was then closed.

Please Note Carefully.

The Fifth Conference will be held in Hamilton, September 24—26, next. All who are actively engaged in charitable work or the management of public institutions, are urged to attend, and to secure the presence of friends at this meeting. Full particulars can be obtained by addressing the Secretary, Dr. Rosebrugh, room 12, Confederation Life Building, 12 Richmond St. East, Toronto.

National Conference of Charities and Correction.



The National Conference of Charities and Correction will be held in Detroit, Mich., May 28th to June 3rd, 1902. This will be a favourable opportunity for the attendance of a Canadian contingent. It will be remembered that the National Conference met in Toronto in 1897, and that the organization of the Canadian Conference was the outcome of this meeting.

We will be much gratified to see Canada well represented at this, the 29th National Conference of Charities and Correction. Programmes and full particulars may be obtained from Dr. A. M. Rosebrugh, Confederation Life Building, Toronto.

